

THE BAPTIST.

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JACKSON, MISSISSIPPI, FEBRUARY 13, 1902.

VOL. IV, NO. 14.

About one year ago this formal heading was taken down from the top of our last page because it was thought **The B. Y. P. U. Department.** by the management that it might be better to scatter

the B. Y. P. U. matter promiscuously through the paper. Following out this idea, all matter on this subject was scattered through the paper, and also editorials were written on this department of work.

At the request of the Executive Committee of the B. Y. P. U. State Convention, in session at Winona on the 7th inst., we re-establish the B. Y. P. U. department in **THE BAPTIST.** The Committee elected Rev. W. P. Price editor of this department. It could have made no better selection. Various members of the Committee will assist Bro. Price in preparing matter and gathering news about this work in our State and others.

We shall labor with these brethren to make this department really instructive and helpful to our Unions throughout the State.

Send all matter for this department to Rev. W. P. Price, Jackson, Miss.

Statutory Prohibition. The Clarion-Ledger of the 6th inst., in its jubilation over the defeat in the Senate of the bill for statutory prohibition, says, "the death knell of State prohibition is sounded." Looking

through other glasses, we would think it nearer the fact in the case, to say that, in the vote in the Senate on that day, the "death knell" of some politicians was sounded. The good sense and justice of a long-suffering citizenship will not always lend suffrage to men who fail to represent the people in the legislature. Unless there are better reasons for opposition to State prohibition than were presented in the above debate in the Senate, any man ought to be ashamed to lift his voice or vote against it. It was sneeringly said on the Senate floor by a political aspirant that the movement had back of it "the preachers and the women." For that very reason this politician will no doubt regret his utterance. The preachers and good women are powerful factors in moulding right sentiment, and the people of our loved commonwealth will not support a man who thus sneers at the ministry and womanhood. In order to help the people in making intelligent selections of men to fill places of honor and trust and to frame laws for their government we shall print soon the names of those who voted for and against the bill for State prohibition. If each conscientiously did what he thought he ought to do, as each was careful to

affirm, he will feel under obligation to us for publishing his true position to his constituency. When the people know how their representatives have voted on the question of State prohibition, they will be able in the next legislative canvass to make choice of men who will really represent them.

Let no friend of the whisky interest suppose that the present defeat will silence the effort of the advocates of statutory prohibition.

We have the confidence that the people of Mississippi will strive to send men to the next legislature who will give us State prohibition.

Last year was a great year in many respects with Mississippi Baptists. The refreshings from the presence **All At Work.** of the Lord were numerous and copious. This feature of God's blessings places an increased responsibility upon all His servants, pastors, superintendents, teachers, and B. Y. P. U. workers. These great gatherings have opened up fields for the activities of all. We must nourish these little ones that they may soon be our collaborators in the vineyard. And then we were signally blessed with the grace of giving. When all are at work, all are happy, and when all are at work no one is burdened, and the work proves the best of recreation. A busy people are harmless, but an idle people are a menace to society.

New Capitol Decorations. The following beautiful description of the "pediment" of the new State House, now building, will be of interest to all lovers of the beautiful, not only here but everywhere:

"The pediment is designed to typify all the arts, resources and industries of the State. The central figure, stately, majestic, seated upon a throne, her foot upon a bale of cotton and holding in her right hand the sword of empire and in her left the palm branch, is a personification of the Commonwealth of Mississippi. At her feet, close to the bale of cotton, is the figure that represents the manufacturing industries of the State, displaying a roll of the finished fabric. The next figure, erect and intent, is science, near whom, in low relief, is a child, suggesting the future student of science. The succeeding figure is the sturdy blacksmith with the wheel of the mechanic at his back. Seated on a low Greek settee, a sketch block in her hand, is art, while the extended figure at the end portrays fertility. At the left of the central figure stands productiveness, the horn of plenty inverted as if to pour her abundance upon the State. This figure, taken in conjunction with the one at the extreme right, forms an embodiment of the agriculture of the State. The erect figure just beyond is history, behind whom, in low relief, is the Indian vanishing from the scene of action and yet forever linked with the history of Mississippi. Next in order stands the laborer with his basket of newly picked cotton. Bending over her ever revolving wheel is poetry, her back turned upon the figures of two huntsmen creeping cautiously upon their game. There are in all fourteen figures, twelve of which are in high and the other two in low relief; the one of the child, to suggest that which is to be, and the one of the Indian, to suggest that which has been."

The revision committee of the Presbyterian church have reached a conclusion with respect to the "predestination" and "elect infant" clauses in their confession of faith. With respect to the former they will rightly continue to hold that it is in harmony with God's love for all mankind and that no man is condemned except on the ground of his own sin; and with respect to the latter they claim rightly that all children dying in infancy are included in God's electing grace.

All right thinking people will rejoice that the new creed is to neither add to nor take from these two great and fundamental teachings of God's Word—predestination and election.

Our Paper. We are gratified to announce to our readers that our paper is extending its circulation in a very satisfactory manner. Our agents are doing some fine work, both in the towns and in the country. The increase of circulation now is about 50 per week. Bro. J. T. Buck, of this city, is doing some good service for Sunday Schools, in our columns.

The revival of the B. Y. P. U. and Sunday School departments on our columns we trust will add to the interests of the paper.

We solicit suggestions and thoughts from the brethren in the State. Let each contribute what he can to the general efficiency of our paper. Let all of us who have been writing write better and most of us shorter. This will help matters much. This is not a day in which people will read long, heavy articles in newspapers.

When any one wishes his paper discontinued, write the editor to stop it, always remitting what you are due the paper.

It is better to know everything about something, than something about everything.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

How It Was Done.

The prohibition bill finally got before the Senate; and it was easily the liveliest subject that body had yet considered. The bill was defeated by the small majority of three. After passing several votes, the vote stood, "Nays" 19, "Yea's" 14; but Senator Sanders, a staunch prohibitionist, voted "Nay" in order to "move to reconsider," which he did. This shows the real strength to have been as 18 to 15. Several Senators were absent; some because they were sick and others, doubtless, because they did not want to go on record. Their constituents ought to remember this on the next election day.

How was it done? Not by the whisky men, although they had lots of whisky and several shrewd lawyers here to look after their interests. *Prohibition was killed in the house of its friends by its friends!* Senator George, an ardent prohibitionist heretofore, and now, stood up before the Senate, in the presence of many noble men and women, who have fought the whisky demon from county to county all over the State of Mississippi for the last twenty years, until the evil has taken up an almost impregnable position in the *black* counties, defying all attack from without while it carries on its work of death from within! Yes, Mr. George, with a mighty swing of his right arm and great feeling in his voice, looked these noble mothers and daughters of Mississippi, who have carried this war upon their hearts by day and by night and who had now come to ask her sons in the legislature to do with one stroke of the pen what otherwise cannot be done in their lifetime, looking them squarely in the face, he bade them go back to their hopeless fight with the monster, to suffer the jeers and sneers, insults and cruel mockings of thugs, negroes, and low bred white men! It was a cruel blow, but our noble women bore it as they have borne similar things before.

But there were men in the Senate of dif-

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ferent mould from the above. The old war-horse Rowan was there nobly seconded by Sanders, Hughes, Jones, Noel and others. Noel, the calm, the candid, the magnificent, the brave! said that he never put the bottle to his own lips, nor to the lips of his son, nor to the lips of his neighbor, nor to the lips of his neighbor's son, nor to the stranger, nor the stranger's son, and that he was always in favor of the measure that would circumscribe the whisky evil the most, for which reason he was now in favor of this measure.

To sum up: In our judgment, if Bishop Galloway had not allowed himself quoted, without public protest, against the measure; if the North Mississippi Conference had not, in their haste, passed that resolution, which to say the least, looks anti-statutoryward and which gave those Senators, already afflicted with weak spirituality, all the encouragement and backing necessary to cause them to go over at a bound completely into the enemy's camp—if it had not been for little things such as these, the whisky devil would now be folding his tent preparatory to bidding Mississippi one long farewell.

Wounded in the house of its friends! That's it exactly. For those men, most of them, have been and still claim to be friendly to the cause, and we must give them credit for being honest in their conviction, which we would not hesitate one moment to do, if that did not knock their judgment and foresight into smithereens—but we do it, even at that risk.

But, the fight will go right on; and, when the next legislature convenes you may look for something to happen.

What Is a Prohibitionist?

We once thought that a prohibitionist was a man who believed in getting rid of the whisky evil by every legitimate measure possible to inaugurate; that he was in favor of laying down his own personal notions when these were in hopeless conflict with the majority and joining hands with them to run the demon, drink, out of the whole earth, if possible.

How foolish we were in holding such an opinion. We now see very clearly. Why, now a prohibitionist (?) is a man whose breath may smell with the accursed stuff, whose eyes may be as red as the sun, and who may and does vote against the simplest, most direct, prohibition bill that the human intellect can frame!

There was not a man who spoke in the Mississippi Senate in opposition to the bill who did not use some such words as these: "I am a prohibitionist;" "I am a State-wide prohibitionist, when the time comes—this is not the time!"

But one of this kind of prohibitionists (?) at the hotel explained how it was that they all claimed to be so much in favor of prohibition—and this is the way he did it: "No man can afford in Mississippi to be a whisky man, so we go over into the enemy's camp, put on his regimentals and fight from that vantage ground. We can then maintain caste, hold our jobs and at

the same time get in our work."

Would you believe it? One of these new kind of prohibitionists (?) was heard to remark in one of the hotel lobbies to this effect: "Don't let that temperance bill come up yet—it is too soon; for when it is decided (no matter which way) our supply of liquor will be stopped." In other words, the Mississippi legislators—so many of them as want it, but thank God, there are many of them who spurn it—are being furnished free whisky, so long as the question remains undecided. What will a man who loves it not do for whisky! He will not only sell his wife's wedding presents, the shoes from off his baby's feet, the flannels from its little back and the bread from its little fingers, but he will do more than that; he will sell his conscience to perpetuate the infernalism of its traffic.

The only absolute safety from such an awful ending of one's career as that is never to taste it or give his vote to anything that looks in its direction.

Close Discrimination Necessary.

Sometimes things are so close to us that they become a part of us and we become unable to judge of their true character. This is the case with the liquor traffic. It has insinuated itself on us until it has become an integral part of our society, and has either enlisted the sympathy of, or overawed with fear, a large number of our citizens. Were it not for this state of affairs the destruction of the business would be but a little task. It is safe to say that not five out of a hundred of the citizens of our State would align themselves on the side of active supporters of the saloon business. It is safe to say that the saloon business has no true friends. The anti-temperance crowd is made up of those men who are into it for money, a small number who think there is no harm in drinking if care is exercised, and a large number of good people who are overawed by the brazeness of the business. Consequently, every time there is danger of good citizens combining for its complete destruction, those men who have moneyed interests in it fill the air with the dust of non-enforcement until the eyes of the other two classes are so dimmed that they can not see the real fight.

The prohibitionists are determined that this kind of warfare shall cease. The enemy's position must be developed so that all good men may be able to decide on which side of the battle line to take their place. So long as the business can hide in the bushes and, every time it is endangered run out on the hills and blow the trumpet of non ability to enforce, to excite the overawed and timid, there can be no progress made, and day in and day out we will continue to hang the poor unmanned wretches who drink, and bury their victims, and care for the orphans thus left destitute. They tell us "prohibition will not prohibit." If this commercialism in its most heartless form has really subjugated all civil authority so that good men are helpless, then how can we expect it to be less tyrannical next month or next year? Not

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The Sunday School Teacher's Training Course.

BY JNO T. BUCK.

NO. IV.

The Officers of a Sunday-school.

Notes and Comments.

"The Baptist that does not take a Baptist paper is apt to be a pretty poor Baptist."—Weston.

It seems to us that the decent thing for a merchant to do is to have "one price for all"—unless it is to some who are poor and needy; even so, it would seem to be the decent thing for newspapers—one price for all.

An evangelist had exhorted his congregation in vain to come forward for prayer and instruction, when a sailor in the audience arose and turning to the people said: "Friends, fleet forward! There is too much weight afloat to sail well!"—and forward they went.

"Sweet Hour of Prayer" and "He Leadeth Me, O Blessed Thought" are both to be left out of the new Methodist hymn book, not because they are not in good and regular standing, but because "the mind wants something new." If we were a Methodist we would protest—will do it anyhow.

It is absolutely true that we have nothing to do with election, but that election has all to do with us. But for election none would or could be saved; and at the same time, none will or can be lost because of their non-election—the lost are lost because of sin, a fact it will never do to lose sight of, no, not for a day.

If an editor charges two dollars for his paper in his own State, he ought to do the decent thing and charge that much out of the State. If he sells it for less than that anywhere he ought to give his home people the benefit of the lower rate. Don't run off into other States and all but give your paper away, just to increase your circulation.

Have you a "barker" round about your church? Well, if you have a pretty girl in the pulpit, that will do in cases. But a Chicago church has on the streets, who shouts to the people as the people pass along, step in and hear the gospel preached. It will do you good to sit in the house is absolute out of the wet and be message that is waiting not afford to miss it!

George C. Lori
I don't believe well unless he his life. If I ing will b most in wants keep

"Ask and ye shall receive." So any one who feels the need of help in being what he ought to be as a superintendent (or teacher) can always go to the source of real help and get all that he needs. If the prayerless Christian is a misnomer what must be said of a prayerless superintendent, who should be a Christian leader? Prayer is absolutely necessary, and the superintendent should be much in the spirit of prayer; praying for the school, the teachers, the children; and striving with the God of the harvest to put more laborers into the harvest and for those who are without. No man will ever do much in a Christian work who does not think enough of it to pray for it, and the very fact that one prays for a thing will stimulate him to work all the more to accomplish that thing.

Piety. No amount of Bible knowledge, nor familiarity with the most approved methods of Sunday-school work will compensate for a lack of piety in the daily life of a superintendent: he should be an example for the teachers and should never engage in anything which is of questionable propriety, no matter whether he knows that it will not injure him, personally; his doing such things may "cause the weak brother to offend," and for the sake of others, for the sake of the Master, he must

do such. He must preach Christ in his school. An inconsistent superintendent will injure, if not ruin, the work of

things needed in a superintendent's well-nigh essential, He should the school, teach

the

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ammunition of the liquor traffic. But the friends of the Bill for the more drastic measure now in the legislature, are pushing it because they are convinced,—

1.—That local option has about lived its day of permanent use to Mississippi. It has matured as a relief measure, and what is left is a decay, more or less slow.

2.—It has little by little driven the liquor traffic into its strongholds—the western river and the coast counties. From these we despair of ever driving the saloon by local option, because their people, in the main, do not wish an educated sentiment on the temperance question. There are now held in Mississippi by liquor men 398 U. S. licenses; 294 of these are in the twelve "wet," 104 in the sixty-three "dry" counties. Warren county holds 81 of these licenses. Washington 62, Adams 35, Madison 27, Harrison 20, Issaquena 18, Tunica 16, Jackson 11, Hancock 10, Wilkinson 6, Jefferson and Quitman each 4. These figures furnish dates for reflection.

3.—These twelve "wet" counties concentrate the great bulk of our negro population, and the black element constitutes the large part of the drink traffic in those counties. Their populations in the black belt in 14 counties are as follows:

Total whites 42,926, total colored 229,254. Washington county has 4,883 whites, 35,576 colored; Warren 8,903 whites, 24,361 colored; Issaquena 736 whites, 11,582 colored; Jefferson 3,389 whites, 15,358 colored; Tunica 1,259 whites and 10,031 colored; Adams has 6,128 whites and 19,903 colored; Madison 6,031 whites, 21,290 colored.

These facts make our race problem more complex and dangerous, are a standing menace to law and order, and ought to make any white man, good or bad, halt with fear and trembling as he stands on the threshold of our future.

4.—Local option is founded on the good old democratic doctrine of the rule of majorities. We declare this principle is overridden today in our State. Sixty-three, seven-eighths, of our counties have driven out the open saloon, yet twelve, one-eighth, liquor dealing counties defy that great majority by their jug trade and the blind tiger, by the flood of out-lawed liquor

minority of twelve pours into this vast area. The majority in Mississippi declared us "wet" about the open saloon, so we press to longer hesitate to sweep from our territory every remnant of the licensed liquor traffic in those counties, which in twenty years have not been able to receive an education on the temperance question.

5.—Last fall's Christian people, we

should have seen in compliance

with the licensing of the liquor traffic

for any cause. We will place ourselves

among the leaders of Christian thought on

the basis of full liberty in all things harm-

ful and helpful, and prohibition of all

things hurtful, among which the liquor

is with its 12,000,000 tanks

chief.

Let us stand for true Christian

wealth and the true Christian

Final Statement.

THE BAPTIST.—Please allow me space for my final statement, in regard to my misfortune and relief. Some time in February, 1901, I sat on my knee with an axe, it being dark, I took my bed, March 3, after five weeks suffered in bed pain, when on April 5, my limb was amputated, within 8 or 9 inches from the body.

On April 10, I was in Lynnwood, and

ROLL OF HELPING HANDS, &c.

Rev. J. R. Johnston, Cato	\$ 10 00
Luther Polk, Laurel	2 00
Friends at Magee	5 25
Cato Church, Cato	20 60
G. W. Patrick, Lynnwood	5 00
John Marshall, Lynnwood	1 00

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James M. Huff, Sr., Lynnwood	5 00	J. S. Jones, Murphreesboro	1 00
J. W. Summer, Lynnwood	2 00	Rev. J. H. Whitfield, Brandon	1 00
John Franklin, Lynnwood	1 00	W. C. Johnson, Cleary	1 00
Jas. G. Patrick and wife, Lynnwood	10 00	Wallace Williams, Monterey	1 00
W. L. Patrick, Patrick	5 00	Mrs. M. M. Dampier, Crystal Springs	1 00
Galilee Church, W. H. Boone, pastor	5 30	Rev. J. M. Steen, Dale	1 00
Concord Church, W. H. Boone, pastor	2 55	Rev. A. V. Rowe and wife, Winona	2 00
Jerry Purvis, Daniel	50	Concord Church and friends	40 00
Mrs. M. J. Ross, Pelahatchie	2 00	Nebo Church, by John Rogers	3 50
C. M. Chapman, Free Run	30 00	A. J. McLaurin, D. C.	1 00
J. H. Chapman, Virgil	1 00	Total amount	\$315 68
Sol. Welch, Virgil	1 00	From Concord Church, for W. P. C., included in the foregoing list:	
Rev. T. J. Miley, Mayton	5 00	G. T. Kinard	3 00
Woody Jones, Mayton	1 00	W. W. Patrick	5 00
D. G. Franklin, Mayton	1 00	R. W. Moore	2 00
Mrs. John Fletcher	25	J. M. Patrick	1 00
Rev. Wayner Sutton and wife, Braxton	10 00	Henry Perry	1 00
Rev. J. B. Gambrell, Texas	5 00	John Mize	1 00
Rev. J. B. Cranfill, Texas	5 00	J. Robert Thorne	2 00
W. W. Morrison, Jackson	20 00	Sister Hitt	1 00
The Baptist, Jackson	2 00	George McMillan	1 00
P. B. Bridges, Jackson	1 00	A. Roberts and wife	1 50
F. M. Crosby, Polkville	1 00	Sam Perry	1 00
John Mize, Polkville	1 00	Joe White	3 00
Bob Thorne, Polkville	1 00	Mazura White	1 00
Bob Thorne, (little boy) Polkville	25	Carrie White	1 00
Tom Bangs	20	Mrs. Pennington	50
Peter Manning	1 00	Will Pace	1 00
By Rev. D. J. Miley	1 35	Tommy Stevenson	05
A. A. Gressett, Meridian	7 63	Edith Patrick	1 00
John Pennington, Heater	1 00	Susie Patrick	50
A. E. Jennings, Water Valley	5 00	Etta Patrick	50
Mrs. Z. D. Jennings, Water Valley	5 00	Effie Patrick	50
Mrs. F. V. Taylor, Water Valley	5 00	Ide Patrick	50
Rev. J. B. Searey, Biloxi	2 00	Eva and Isobel Patrick	10
Rev. N. W. P. Bacon, Oxford	1 00	A. Patrick	10
Pres. W. T. Lowrey, Clinton	5 00	Verna McMillan	50
Prof. P. H. Eagar, Clinton	1 00		
Prof. Latimer, Clinton	1 00		
Prof. Aven	1 00		
Prof. Provine, Clinton	1 00		
Prof. Anderson, Clinton	50		
Rev. S. M. Ellis, Clinton	1 00		
Rev. C. C. Pugh and lady members, Vicksburg	7 50		
Rev. O. D. Bowen, Ellisville	5 00		
Rev. J. P. Williams, Silver Creek	2 50		
Rev. R. A. Cohron, Rev. J. L. Low and church, Utica	10 30		
S. H. Kirkland, Forest	1 00		
H. C. Mize, Forest	2 00		
Rev. T. C. Schillings, Gillsburg	1 00		
Rev. T. J. Moore, Lena	1 00		
T. E. Morris, Lena	1 00		
T. G. Ward, Lena	1 00		
A. L. Morris, Lena	1 00		
Prof. F. F. Parkinson, Lena	50		
Miss Mittie Morris, Lena	25		
Tom Ed Morris, Lena	10		
Woody Moffit, Lena	15		
Rev. L. S. Foster, Jackson	1 00		
Mrs. L. S. Foster, Jackson	1 00		
Rev. Z. T. Leavell, Jackson	3 00		
Rev. M. K. Thornton, Starkville	5 00		
W. H. Patton, Shubuta	2 00		
Rev. A. J. Miller, Columbus	1 00		
Mrs. Ida E. Irvin, Crystal Springs	1 00		
T. E. Irvin, Crystal Springs	50		
Lowrey & Berry, Blue Mountain	10 00		
Rev. Turner	1 00		
Taylor Gaddis, Stage	1 00		

Watchfulness.

(Matt. 26:41.)

Are you watchful? Do you see with only one eye, or do you have a clear vision? Do you stop to examine closely a thing before you do it, or do you go blindly into sin without thinking and suffer the penalties of a guilty conscience? A man must keep his eyes open in business matters, but more especially in the Christian life. He must see out of both eyes and must be thoughtful. Many men suffer because of not keeping their eyes and understanding open.

You have everything to watch and must have grace to assist you. Satan is a declared enemy to our Christian progress. He manifested this in the temptations of our Savior. He is your enemy; keep your eyes upon him and have the sword of the Spirit—God's Word—to slay him when he makes an attack. You can generally detect his agents as they often have something to say against good people and generally ridicule Christianity; sometimes, however, they are not outspoken against Christian people but come as "angels of light," thereby assuming the appearance of the righteous and concealing their hideousness.

They do not make much show at church, only an occasional smile at something the preacher says. When satan touches you

he leaves his stains that too often are indelible. How many have had that precious casket, the mind, ruined and their character blighted by his influence! "Resist him and he will flee from you."

There is another thing we must watch—"that unruly little member," the tongue. "It is an unruly evil full of deadly poison." "Out of the same mouth proceedeth blessing and cursing." Our words are what we are at heart, for "out of the abundance of the heart the mouth speaketh."

So our words are an index to the heart, or, in other words, they are mirrors that reflect the real or inner self. If the thoughts that proceed from the heart be impure our words will be corrupt, or if our thoughts come from a heart reconciled to God the words will be soft and gentle. As words are the only medium through which thoughts are conveyed that medium should be pure and untainted with vulgarity and profanity. Watch your tongue, lest it profane your God; lest it be used against your neighbor; lest it be used to speak falsehood.

"Watch and pray that ye enter not into temptation."

J. O. HILL.

Toccopola, Miss.

The Revival at Clinton.

The last three weeks have been days of great rejoicing with us, and I know also to many who prayed for the work here. We have received fifty-four for baptism and about ten otherwise. We are hopeful too that the good work is going on from week to week. All classes of people were reached as they have not been for a long time.

Bro. T. T. Martin is an evangelist who magnifies his office, for he sticks to the one thing, "doing the work of an evangelist." He has the passion for souls such as I have seen in few men, striving for their salvation in public and in private. He has as clear a view and statement of the plan of salvation as any man I ever saw, and sticks to it all the time, preaching it from beginning to end of the meeting. He clears away all the mists from it and takes away all the debris so that the foundation is clearly seen in the atonement of Jesus alone. This he preaches with the soul of earnestness and a wealth of illustration that hold of every hearer. No man can be indifferent though some may resist or oppose.

I have always believed in evangelists for they have nothing else on their hearts but this one work. I wish there were more like Bro. Martin. He adheres to the Bible and stirs up the people to study it. Its truths are real to him and heaven and hell are on either hand. Our people follow him with their love and prayers.

We are filled with joy and a consciousness of a great responsibility—rejoicing with trembling.

P. I. LIPSEY.

A loafer will spend half a day trying to invent some way to chum in a rocking chair, but he won't work the dasher for fifteen minutes.

Is it Investigation, Or is it Attack?

ROBERT MORRIS RABB, B. A.

What is higher criticism? Is it investigation, or is it attack? Is its controlling spirit the spirit of careful investigation, or is it one of unsparing attack? That depends on the man; does it not? Some think so; hence critics are called "conservative" and "radical," "constructive" and "destructive."

It is far from evident, when you get at facts, that a man who adopts the theory of higher criticism has a right to be called either "conservative" or "constructive;" for you must always remember that a higher critic does not invariably work according to his theory. Higher criticism is really a theory, and not a method; for it accounts for the Bible on the basis of an evolution, and not on the basis of a direct Inspiration. Hold this fact in your mind, and it will prove a key to the whole process of higher criticism.

Every conceivable means is resorted to of making the entire Biblical content conform to a theory of evolution.

Of course, it would be a waste of time to consider the fact that higher critics are usually men of learning; for Herbert Spencer is such a man, and so is the Pope of Rome. A man's intelligence is no guarantee against the most skeptical or the most irrational opinions in the matter of religion. Absolutely nothing is deducible from the fact that many eminent educators are higher critics; for it is easy to match every one of them with an eminent educator who is an agnostic. It is vain to insist that, if there was nothing in higher criticism, these men would not touch it, since one may fail to appreciate the force these educators feel which proceeds from the strongest objections to religion. Can you fail to appreciate the fact that higher critics generally lose the spirit of Evangelism and face toward skepticism? A young man who breaks with orthodox views and embraces higher criticism finds himself a skeptic in the act of breaking. Do not infer that such a break is simply an unavoidable incident to a happy transformation; for some never emerge from this skepticism. It must stand to reason, that, since men enter a cloud of skepticism on abandoning orthodoxy and embracing higher criticism, higher criticism is not so much a corrective to orthodox errors, as an opponent of religion; for he that is chaste suffers no shock in becoming more chaste; he that is godly suffers no shock in becoming more godly.

Higher criticism is not investigation but attack, for the reason that it suppresses the plainest Biblical utterances. Do you suppose, for instance, that there is a higher critic who will admit that the Exodus narrative as to the Burning-bush is historically true? That narrative would send him forth upon ever track of scholastic objection possible. Did a bush really burn and not burn? Did Moses really see such a sight? Did he really hear God's voice? Can God speak?

To every one of these questions you will get an open or an implied negative from the higher critic.

Let us take an instance of the treatment of the New Testament.—The Miraculous Birth of Christ. Please bear in mind that all rationalistic criticism finally gets to the doctrine of Christ's Person. Higher critics do not believe in the Miraculous Birth of

Christ. This event, full of holy tenderness, challenges their attack, rather than their faith; yet Matthew and Luke are committed to the Miraculous Birth.

How will the higher critic deal with these two narratives? Without the slightest shadow of warrant for it in the narratives, singly or combined, the higher critic throws the account into a problematic form, and attacks both Luke and Matthew. He attempts to array Matthew's account against Luke's, which, of course, cannot be done by any fair handling of the narratives. Nothing in this world would have suggested this procedure but a theory such as the higher critic adopts at the very beginning. Either Matthew is wrong, or Luke is wrong, he concludes; and, as suspicion hovers between the two, both may be in error. Such being the case, speculative objections are set up against the narratives: Why should Christ have been born in this unusual way? One of the men asks. Is it not wholly out of the natural order? Is it not likely that Luke, being desirous of making Christ as imposing an appearance as possible, yielded to the temptation to either admit this fiction to his narrative, or, what is more damaging to Luke, to have manufactured this narrative? Then, of course, John's birth would be unnatural, his mother being beyond the period of child-bearing; and the angelic visions and song, are to be discredited. As a result, you have Luke's gospel marred with a string of falsehoods for more than the length of an extended chapter. Now is it compelled to acknowledge his contention?

I maintain that higher critics one and all approach the Bible with a presupposition, and that presupposition is that the Bible is one of a number of religious literatures. This is the foundation of all rationalistic criticism. Have they reached this conclusion by a comparative study of the Bible and other so-called religious literatures? Certainly not. They have by a peculiar process reduced the Bible to a plane common to so-called religious literatures and then classified it with these literatures. Estrue raised an objection to Genesis, and arrayed one part against another. That is precisely the method of every higher critic of the hour.

Let me now gather up a few points: The higher critic deals with the Biblical content with the presupposition that being the product of evolution, it is to be classed with other so-called religious literatures. The higher critic arbitrarily raises quarrels between sections of the Bible where the sections do not necessitate the acknowledgement of discrepancies. The higher critic, in order to maintain his leveling theory, places speculative objections in the balance against the plainest possible utterances of the Scriptures; and, in order to belittle the doctrine of Inspiration, he hunts for and magnifies diversity of words and language and turns them into ground for destroying faith in Inspiration. Are we not compelled to see attack in this?

There is a fatality attaching to the whole process of higher criticism: In the first place, higher criticism contains nothing of a distinguishing character which does not, in the hands of its enemies, insure its hopeless and logical identification with skepticism. The very process by which a higher

critic does violence to a given portion of the Bible can be used against any other like portion of the Bible. I am aware that the higher critic is happy that he stops short of all this; but his stopping short is as arbitrary as his initial step. In the second place, higher criticism kills religion; it blights it, and no class of men know this better than the higher critics. I point you to the spiritual condition of the teachers and students of the University of Chicago, in proof of this. For one, I have never yet seen any school so embarrassed with skepticism. In the third place, higher criticism is theologically Unitarian. Now, Unitarianism is not a fruit of the New Testament; but itself freely attacks the New Testament. For fifteen months I studied in post-graduate work at the University of Chicago, whose President has been, and is still, most active in the propagandism of higher criticism in this country, and I know the situation at this large institution, whose name has unfortunately become associated with higher criticism, in the minds of all the people.

If I am asked, why these men attack the Bible, I reply in part that I do not know; in part, that it is the cheapest way to become noted.

If I am asked whether I think these men sincere, I reply that sincerity is indispensable to the man who pleases God, and it is certainly not absent from men who do not please Him. Paul verily thought he rendered service to God, in going out after the Christians as a bloody prosecutor.

My concluding remark is, that owing to our present spiritual condition, it is within the bounds of a possibility that some things are more deserving of attack than the Bible, and would prove less damaging to the man who attacked them: there is too much at stake for any man to earn his daily bread by attacking the Oracles of God.

Buffalo, N. Y.

Seminary Notes.

Examinations have come and gone. The Spring term has opened with new zeal. Many new students of much promise are coming daily—one from Mississippi—J. F. Ray. Tuesday was Missionary day. Besides reports of missionary work done in city by students, and interesting letters from foreign missionaries, we had an able and eloquent address from Dr. Johnston Myers, of Chicago.

The faculty, students and some families had a social reception in Library of the afternoon of 4th. These social gatherings are always enjoyed; for each member of the faculty takes special interest in the students.

Our president is universally loved by the student body, and is regarded the strongest, ablest teacher since the days of Broadus.

The lecture course provided for by the Sunday-school Board will begin on 9th inst., by Dr. W. E. Hatcher, of Richmond, and we are anticipating a storehouse of good things from this remarkable man of God.

The Fourth International Missionary

Christ used no hatchet.—Headline in an article on Mrs. Nation in the Baptist Argus.

No, but he used a whip once to pretty good advantage, and that too when it was only a building and not immortal souls at stake.

Conference of the Student's Volunteer Movement for Missions, will meet in Toronto, Canada, Feb. 26 to March 2nd, and the Seminary will be represented by six men. We are looking forward with much expectation and great interest.

W. R. COOPER.

From Tennessee.

Dr. D. Heagl is again at the Southwestern Baptist University, Jackson, Tenn., and will teach a class in Theology the Spring session. His salary has been arranged by private contributions. It is expected that some permanent arrangements will be made whereby there will come into the treasury of the University a sufficient fund to retain the doctor at his post.

The school is doing fine work this session. Dr. Savage, whom all Mississippians know and love, is working all the while at the support of the young ministerial students. He meets his regular classes during the week and preaches to his churches on Sunday—taking collections for the boys. It is a shame that we will kill some of our best workers by over-taxing their physical strength. But Baptists have no scruples in murdering a man now and then—as an example, the noble, consecrated Kerfoot.

Rev. R. A. Kimbrough, who has been one of our most successful pastors at Shelbyville, goes to Louisville to take the Spring course in the Seminary. His church has given him leave for four months.

The Trenton Street Baptist Church, Harriman, has undertaken the support of a Chinese missionary for all his time. The first collection taken has secured funds enough to support the missionary for one year.

The North Edgefield church, Nashville, has called Rev. W. W. Sherman to the pastorate. Bro. Sherman was pastor of this church for several years and removed to another field. Now they want him back. This indicates something of the worth of our beloved brother.

Dr. A. J. Holt, the hardest working Secretary in the South, has just had a wonderful dream about men and things in Tennessee. He saw a Colporter in every County in the State. Fifty gospel wagons rolling over the country holding meetings in destitute places. 500 Sunday-schools organized annually. Ten thousand souls converted, one hundred houses of worship built. The people giving \$100,000 to prosecute this work. Glorious vision! Grant that it may be true.

MARTIN BALL.

Paris, Tenn.

Jangling Voices.

Christ used no hatchet.—Headline in an article on Mrs. Nation in the Baptist Argus.

No, but he used a whip once to pretty good advantage, and that too when it was only a building and not immortal souls at stake.

The Forty-first Avenue B. Y. P. U. scored its greatest success in the way of a sociable on the evening of Friday, January 24. It was so unique that we give a full account of it. Others may like to repeat it. Every member of the B. Y. P. U. received a copy of the invitation, which was as follows:

"What is this? An invitation.

To what? To the Apple Social.

Where? At Baptist Parsonage.

Who invites me? The B. Y. P. U.

Do tell me when? Friday, January 24, 1902, 8 p. m.

How can I get in? Present this at the door.

What is it for? To get the B. A. P., or the L. A. P., or the W. A. P."

On the appointed evening the young folks thronged the parsonage parlor almost devoured by curiosity. As they entered each was given a small card on which were a number and letter, with instructions to find all the persons he could holding the same number. Those holding the same number were told, after being grouped together, that their letters spelled a certain variety of apple.

When all the varieties had been discovered, they were all informed that a poem must be forthcoming from each group containing the name of their apple. This announcement brought consternation with it but all soon salied; budding talent began to bloom, and in a few minutes each group was prepared with a wonderful production. Upon roll call each poem was read to an enthusiastic audience. The judges withdrew for consultation and soon returned to announce their decision.

Great was the fun when a huge apple pie was brought in and presented to the lucky group who had won first prize, and a diminutive apple tart, the booby prize, was bestowed on another group who seemed not the least disconcerted by their weight of honor—and pie.

The meaning of the puzzling letters on the invitations were now potent—Big Apple Pie, Little Apple Pie, No Apple Pie. Those who were entitled to N. A. P. were not entirely forgotten, for apples were handed around and each got an apple—but no apple pie. Recitations and games added much pleasure to the occasion, which was full of merriment.

Meridian, Miss.

Announcement.

I desire much to fix a line of engagements for revival meetings in Mississippi. I am now engaged in a glorious meeting at Franklin, Ky. Brethren desiring me to help them in meetings will please address me at once at Franklin, Ky.

Yours in Christian work,

L. D. LAMKIN.

Do not fail to read our partial list of books, on another page. Note that we deliver the books for prices named.

We have a full line of Bibles and Testaments, ranging in price from 10 cents to \$10.00.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART V.

Second Period of the Galilean Ministry.

The wide spread fame of Christ. Matt. 4:25, 12:15-21; Mark, 3:7-12; Luke, 6:17-19. Jesus returned to his home in Capernaum. His fame had spread throughout all Galilee and countries beyond. From Idumaea in the far south, from Peræa beyond the Jordan, from Jerusalem and all Judea, and from Tyre and Sidon in the far north came multitudes to hear and see the Great Teacher, Healer, and miracle worker. Sometimes he could not stay in any town, because the crowds blocked up the streets and trod one on another. He had to take them out to the fields and deserts. The country was stirred from end to end, and Galilee was on fire with excitement about him. But the blessed Lord not satisfied with past achievements, continued to heal them, for they all sought to touch him; for power came forth from him and healed them all. He asked them not to make public these things, that Isaiah's prophecy might be fulfilled: Behold My servant whom I have chosen; My beloved, in whom My soul is well pleased; I will put My Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust.

The Choosing of the Twelve. Matt. 10:2-4; Mark, 3:13-19; Luke, 6:12-19. Under the pressure of His popularity and feeling of responsibility, because of the growing work, He went out one night into a Mountain to pray, and continued in prayer to God all night. When the day dawned, He called His disciples around Him and chose from them twelve whom He called apostles, that He might send them forth to preach and have authority to cast out devils.

The Sermon on the Mount. Matt. Chs. 5, 6, 7, 8:1; Luke, 6:20-49. We come now to a new and marked epoch in the ministry of Jesus. It is almost the central point of His ministry, and in the middle of His second year. There is a tradition which says that the place where Jesus preached this great sermon in which he sets forth the "principles, conditions, characteristics, and aims of His new society," was on the Horns of Hattin, a square shaped hill about sixty feet high, not far from the sea of Galilee, and about seven miles southwest of Capernaum.

In this wonderful sermon, Christ shows who the happy are. The position and responsibility of being Christians. He dispels the idea that He came to destroy the law and the prophets, but that He came to fulfill them. He taught a higher standard of morals, showing that evil consisted not only in doing wrong but also in thinking

wrong. He showed a higher ideal than demanding an eye for an eye and a tooth for a tooth and to endure wrong—gained greater rewards than resisting wrong. He warned against alms-doing for selfish purposes, also against prayers offered in public with the thought on men rather than on God, and as an example of prayer gives that perfect model known as the "Lord's Prayer." He furthermore warned against trying to appear pious for the sake of the world's views. He showed the folly of concentrating all the activity of our being on the affairs of this life and wholly neglecting the interests of the life to come. He taught that in order not to be judged, we must not judge, and that the better life should not be wasted on unworthy objects. He showed by illustration that the Father who is in heaven will give good gifts to those who ask Him. All things therefore whatsoever ye wish that men should do to you, so do ye also to them; forth is the law and the prophets. He also showed how to detect false prophets and that they cannot enter the kingdom of heaven, but only those who will do the will of the Father who is in heaven. He closed His sermon, showing by a parable the sure protection of those who put their trust in Him and the sure destruction of those who refuse to accept him as their Savior. And it came to pass when He finished these words the multitudes were astonished at His teaching, for He was teaching them as one having authority, and not as their scribes.

The Centurion's Servant. Matt. 8:5-13; Luke, 7:1-10. At the close of this sermon, He returned into Capernaum. A Centurion, whose servant was very sick, sent to Jesus the elders of the Jews, to ask Him to save the servant. And as proof that the Centurion was a man worthy to be helped, the elders spoke of how the Centurion had been kind to the Jews, especially of his having built for them a synagogue. As Jesus was going with them He met the Centurion who insisted that it was necessary for Jesus to go down to the house; but if He would just say the word, his servant would live. The Centurion furthermore asserted that he himself was unworthy to come to Jesus, so he had sent others. The Lord marveled at what he had seen and said that he had not found so great faith in Israel. When they who had been sent, returned to the house, they found the servant restored to health.

To the Children.

LETTER NO. III.

DEAR CHILDREN—I am still receiving letters requesting me to continue writing, which encourages me to do so. But, children, if I do no more than furnish you mental food, I shall not be satisfied. I want to lead you into a new and living way. I wish to do for many of you what Andrew did for his brother—lead you to Jesus. I am sure that many of you have already found Him of whom Moses and the prophets did write John 1:45; but so many are in the broadway putting off for a more convenient season, the giving of their hearts

to the Savior.

Here is another copy my teacher set for me. "Procrastination is the thief of time." But for fear you may think I am trying to impose a sermon on you I shall proceed with my sketches.

Once while living with my uncle in Alabama, I went to hear a *Big Man* make a speech. And what do you think he said? Listen: "I admit fellow citizens," said he, "that my party has made mistakes. All men make mistakes." This was an eye-opener to me. I thought that the *big men* never made mistakes. But they do; and so do children. I shall tell you of two mistakes that I made while in Alabama:

One day a man hired my cousin and me to hand boards to him, with which to cover a house. He was to give us ten cents a piece. Did any of you ever hand boards all day? If so, I guess you found it as I did, very monotonous. Well, to our great joy, the sun at last sank to rest which told us our day's work was done. The man promptly paid us the amount promised and away ran the happy boys. On our way home we had to pass a grocery. So we walked in and exchanged our hard earned dimes for a half dozen cigars. We had seen the *Big Men* smoke and so we wanted to do as they did. After getting home we went out behind the barn and lighted our cigars and began to puff away. O how big we felt! I managed to smoke one and about half of another when my feelings underwent a remarkable change. My head felt unusually large and unsteady, my stomach was in a state of rebellion and—in fact children, I felt as if I was about to come uncoupled all over. I looked at the barn, it seemed to be tottering, at the stars, they were in confusion and the world that had always seemed so still was spinning around like a top. I lost my day's work, lost my supper and went to bed heartily ashamed of myself.

My second mistake happened on this wise:

One day a little boy came to school with a bright, new dumb watch. I had never seen anything like it before. I thought it was the prettiest toy I had ever seen. I felt as if I would be the happiest boy in the world if I could own one like it. I was pleased to even sit by the owner of this little watch, and my joy knew no bounds when he would permit me to take it into my hands and admire its beauty. In the afternoon when school was dismissed, I walked along with this boy on the way home. When we were about half way the boy found that he had lost his watch; so we began to retrace our steps in search of the lost treasure. Somehow I was impressed with the idea that it would be a great thing for me to find the watch, but the boy found it; yet I persuaded him to say I found it. I actually went home with the boy just to hear him tell his mother that I found the watch. I expected to be overwhelmed with thanks and congratulations. But I was disappointed. I have often wondered what that woman thought of me when her son told her the truth.

David says, "I said in my haste all men

Feb. 13,

1902.

THE BAPTIST.

are liars," Ps. 116:11. I believe he could have included the women, and children over eight, Rom. 3:23. "The law came by Moses but grace and truth came by Jesus Christ." John 1.

UNCLE GEORGE.

P. S.—All who never told an untruth write me.—Yours, G.

Uncle George.

J. T. F.

To say I was pleased with that brother's article to the children (in Jan. 16) would be low praise for the picture of the little whiteheaded boy and his mother at prayer. Uncle George asked for what I modestly longed for, but was slow in receiving, approbation of the brethren. Write on Uncle George. You touched a keynote in my memory of 62 years ago. I will write a column on it, if the Lord will, in some coming day. Also one on "Jesus and His mother," which I wrote 30 years ago for Dr. Graves at Memphis, which attracted much attention, but the excerpt is lost.

Bro. George does not want a fulsome compliment, but approbation of his course.

If a man tells me he does not care for a worthy compliment, he must allow me to take a long breath and a large grain of attic salt, before I reply.

When I received the first word of approbation from Bro. Gambrell I thought of Cicero when he delivered his first oration in the Lyceum as a young man. He advertised the fact, and most of his young friends and some old men, came to hear. Next day he was asked by some one not present, how he succeeded. He replied, "I tired them all out and they left one by one, and when I concluded, there was only one left. But that one was Cato." We all love the "mutual faith of you and me" (Paul). But I had several Catos and one Barthany, where I always loved Martha and Mary and their brother.

Bro. Bolls' article is full of good things. Thank him. No, Bro. Bolls, I could not mention "a thousand who have fallen at my right side and ten thousand on my right hand." Thank you.

Bro. Bowen's dream I read with great interest. I have had a dream I cherish very dearly and may yet be brave enough to tell it, some day. You may be right, and it may be near the time when old men may dream dreams that are dramatic and revelatory. I know Bro. Bowen, like myself, is nearly on Nebo's top and may see coming glory. Let us meditate in our hearts.

Cuba.

THE BAPTIST:—We have had a very enjoyable and profitable visit from Dr. Landrum, President, Home Mission Board, Dr. McConnell, the Secretary, and Judge Hillyer, the Chairman of the committee on Cuba, accompanied by Mrs. McConnell, Mrs. Hillyer and Miss Jennie Bell Jennings of Virginia.

Because of the death of Bro. Porter King, who held the Board's property in the Is-

land, it became necessary, for Bros. Landrum and Hillyer to come and legally transfer the Board's property, to Judge Hillyer.

Bro. McConnell came to help adjust some difficulties and to see the field so as to be able to intelligibly present our needs to the denomination. They succeeded in doing well all they came to do. Our work in Havana is now in better condition than it has been since my connection with it. I think the prospects for the future are very flattering. Some difficulties that threatened the destruction of our prospects have been thoroughly and forever removed.

On last Monday night we organized the Second Baptist Church of Havana, with 15 Americans and 4 Cubans. Immediately after the organization the new church received 2 Americans and 1 Cuban for baptism.

I have urged the necessity of another church in Havana since I first came to the Island. I think it will be a great blessing, not only to the city, but also to the First Church.

Bro. McConnell and I, accompanied by Mrs. McConnell and Miss Jennings, visited all other churches in the Island and found them in very excellent condition. But we do need houses of worship at Matanzas, Cienfuegos, Villa Clara la Grande, and Pinar del Rio so very badly.

We also need more workers to occupy important and promising points. We have the men but where is the money? Who will help our Home Mission Board take Cuba for Christ? Remember today is the day of salvation for Cuba. In future I will write you frequently about our work here. Pray for us.

C. D. DANIEL.

67 Prado, Havana, Cuba.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

The Clinton Meeting.

Bro. T. T. Martin was with us and preached twice a day for nineteen days. There were fifty additions for baptism and a number of others who professed conversion. It seems to me that I have never seen any other preacher who relied as thoroughly on his Bible as Bro. Martin.

I think all the young preachers and many other Christians formed a deep determination to study their Bibles as never before. I feel that the meeting did great good in many directions. Bro. Martin went from Clinton to Meridian.

W. T. LOWREY.

"The Devil always pays his dues." Do you?

Books.

THE AMERICANIZATION OF THE WORLD; or, The Trend of the Twentieth Century. By W. T. Stead; published by Horace Markley, New York and London.

This book contains 450 pages, and is divided into four parts and twenty-five chapters. It is a bold, daring, presentation of things as they appear to the author. He points out the fact that all subjects of monarchical governments are restless, and desire more liberty in their institutions and religion. He is very emphatic in his judgment that the Constitution of the United States is without a parallel among the nations of the world and that our institutions in the main are in the lead, and will be adopted as models for the English-speaking people of the earth. He gives the United States the primacy among nations.

Mr. Stead also points out that the distinctively British institutions of a hereditary legislature and an Established Church will not figure among the institutions of the Reunited Race.

The entire book is interesting and instructive, and though extreme, and sometimes visionary and far-fetched, is nevertheless fresh and fearless, and cannot fail to repay any one for its perusal.

It must be remembered that Mr. Stead is an Englishman, "to the manor born," and loyal to the crown. But he deals with the South African and Irish questions with a fearlessness that borders on recklessness.

He speaks disparagingly of English statesmanship and military prowess, and believes that Britain is paying too dear a price for what she will get out of South Africa.

He handles the South American canal project in a direct and intelligent manner. In fact, there is scarcely any current question that escapes his attention.

Commendatory.

Rev. L. D. Lamkin, now at Franklin, Ky., has written me that he was contemplating a line of evangelistic engagements in Mississippi. I write to inform my friends who may be interested in his coming that I had him assist me here in a series of meetings. He is one of the best preachers within my knowledge. He preached three times a day for two weeks, and in that time did not preach an inferior sermon. He has the capacity to fill any pulpit in the South. If there is room in Mississippi for him I should be very glad, for the sake of the cause, if he is secured by pastors who wish the services of an excellent evangelist.

With best wishes for your health and material and spiritual prosperity,

I am, as ever, your brother,

J. K. RACE.

We hollow "free speech" when we want to talk ourselves, but when it's the other fellow—well, that's a different matter.

If we saw ourselves as others see us, the demand for looking-glasses would fall off considerably.

A little Christianity is a dangerous thing for others.

THE HOME.

The Conceited.

Some of mankind look beyond their ken,
In search of simple truths found all around.

And presume they've seen the end,
When they've hardly heard a sound.

Actions speak louder than words to these,

When no words abound with them
And words with them climb trees
Without either leaf or limb.

A cruel, subtle look of presumption given.

An act of theirs is the act of the vain,
Who can depict from this brain driven;
Or wash from this heart its stain?

The Sword of Truth is not sharpened.
The Scales of Justice cannot bear the unequal poise.

Love will not notice such stuff,
Nor Virtue touch these decoys.

THEOPHILUS.

The Story of a Hymn.

There is about the history of Sarah Flower Adams, the author of "Nearer, My God, to Thee," a great interest and a charm, for she was one of the early nineteenth century literary women of England and formed one of that stronghold of poets, musicians, and artists who have made the little suburb of London, far out on the Marylebone Highway—St. John's Wood—famous in art and song and story.

Here were one: the homes of Sir Richard Steele, of Thomas Moore, Thomas Hood, Frank Smedley, Francis Newman, Herbert, Huxley, Louis Kossuth, and George Eliot. Here was the studio of Haydn, where Wordsworth, Coleridge and Lamb used to assemble, the atelier of Sir Edwin Landseer, and here visited over and over again George Cruikshank, Christopher-North, Barry Cornwall, Charles Dickens and many others of England's celebrities.

Several years after her marriage, which was in 1834, she published her first long work, a dramatic poem in five acts, dealing with the conflict between heathenism and Christianity, and celebrating the triumphs of the first illustrious martyrs. It was called "Vivia Perpetua," and was followed by "The Flock of the Fountains," a book of child hymns and catechism.

Nearly every house there is fashioned quite to itself in the heart of quiet gardens, with many trees and plenty of room for sky, and here, near "Vivian Lodge," was the home of William Bridges Adams, a distinguished Unitarian, W. J. Fox, the founder of the Westminster Review, and to his collection of hymns and anthems, published by Charles Fox, in London, in 1841, she contributed thirteen of her most excellent lyrics. "Nearer, My God, to Thee," was one of the thirteen. A few of the other well-known ones are "Creator Spirit! Thou the First," "Darkness Shrouded Calvary," "Gently Fall the Dews of Eve," "Go and

of men on the battle-field, the prayer of women in sadness, the hymn of travelers in the Holy Land, the funeral dirge of countless thousands, and now, as the last words of our dying President, it is bequeathed to history.

ITS UTTERANCE IS SINCERE.

Ever since it was first sung there in the little ivy-clothed chapel of St. John's Wood it has touched to the quick, for it is a sincere and not a purely sentimental utterance, and it is charged all through with that intimate personal note that never fails to rouse response.

The woman who wrote it was Unitarian, one of broad and broad principles. She was English born and English bred, although she has many times been termed American. Her maiden name was Flower, and she was the daughter of Benjamin Flower, editor and proprietor of the Cambridge Intelligencer.

The Cambridge Intelligencer. The family lived at Harlow, Essex, and Sarah Fuller Flower was born there on the 22d of February, 1805. Together with her sister, her mother having died, she was brought up by her father in rather a stirring atmosphere of politics, religion, and literary discourse. She began to write before she reached her teens, and in England is reckoned as a poet of no mean repute. She contributed to nearly all of the leading periodicals of her time, although her work, as it has reached today, is confined exclusively to hymns and poems eminently religious.

And he lighted upon a certain place," says the Scripture of Jacob's wanderings, "and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillow and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it."

It was written by Mrs. Adams as a memorial of answered prayers, and was a record of personal religious experience. So much of her life was given to sacred music and religious contemplation that she reached a depth of spiritual life rarely attained.

Then, too, her intimacy with the leading writers, thinkers, artists, and scientists of her day; the quiet and seclusion of her life at St. John's Wood, helped to give to her "the philosophic spirit."

The rare quality in "Nearer, My God, to Thee," was at once recognized, and it was not long before it appeared in all of the hymn books in the English tongue, and was also translated into several foreign languages.

Mrs. Adams contributed to Novello's musical edition of "Songs for the Month," and

MET WITH ADVERSE CRITICISM.

It was adversely criticised by



Makes
Hot
Breads
Whole-
some
Makes delicious hot biscuit,
griddle cakes, rolls,
and muffins.

ROYAL BAKING POWDER CO., 100 WILLIAM ST. NEW YORK.

Watch the Autumn Leaves," "O Hallowed Memories of the Past," "O Human Heart, Thou hast a Song," and "The Mourner Came at Break of Day."

"Nearer, My God, to Thee," is a beautiful study of Jacob's vision at Luz, recorded in the early Scriptures as follows:

The poem originally written is:

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be,
Nearer, my God, to Thee,
Nearer to Thee!

There let the way appear
Steps unto Heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me,
Nearer, my God, to Thee,
Nearer to Thee!

Then with my waking thoughts,
Bright with Thy praise,
Out of my stormy griefs
Bethel I'll raise.
So by my woes to be,
Nearer, my God, to Thee,
Nearer to Thee!

Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder" which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

To All Concerned:

To those who wish to purchase homes where level land, in a healthy country can be had at a low price, I want to say that this Coast Country is today the most promising in the world. Every farm product is in demand at an enormous price. Fish and oysters grow in abundance for those who neither toil or spin. If parties interested, who want homes near, or in Scranton, Moss Point, Pascagoula, Ocean Springs, Biloxi, Gulfport, Pass Christian, or any other point on this Coast, will write to, or call on me at Scranton, Miss., I will see that they are put in communication with a person who can furnish them with land or home to suit.

Desirable lands, near these towns, and close to the Gulf can now be had in quantities large or small, and at a low price. Schools and churches are in easy reach.

The range for cattle is good nearly all the year round, and there is, perhaps, no place on earth where labor and small investments will bring a large return of happiness and prosperity. The opportunity to secure a home in this God-favored Coast Country, at a nominal price, will soon be gone, and it will never return.

Call on me or write to me at Scranton, Miss., and I will give you whatever help I can, without charge.

Respectfully,
L. E. HALL,
Scranton, Miss.

also did some rendering from the French for Martineau's hymns, one particularly beautiful example being a rendering from Fenelon, "Living or Dying, Lord, I Will Be Thine."

He has been considered as an American, because her name is familiar here, but she never left England. Her uncle, Richard Flower, emigrated here in 1822 and founded the town of Albion, Ill. Mrs. Adams died in the prime of life, in 1848, at St. John's Wood, and was buried in the Foster Street Burial Ground at Harlow, her birthplace. One of her hymns, "He Giveth Sun, He Giveth Showers," was sung

WINTER HOMES IN SUMMER LANDS.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated, and fully describes the winter resorts of the South. A copy may be secured by sending a 2-cent stamp to Mr. C. A. Benecke, Assistant General Passenger Agent, Chattanooga, Tenn.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder" which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

at her funeral.

ANECDOTES OF THE HYMN.

The incidents and anecdotes that have gathered around the famous hymn are innumerable. One of the most pathetic relates to a little drummer boy found among the dying after the battle of Fort Donelson. The Red Cross men were searching for the wounded, when they heard through the clouds of powder smoke and the groans of the dying men a half-childish voice chanting feebly, "Nearer My God, to Thee." They followed the sound and came across a little drummer boy, one whose arm was torn off by a cannon ball. He died as they lifted him, still murmuring the words.

Bishop Marvin tells another story of the hymn. He was travelling in the wild regions of Arkansas, having been driven from his home by the Union troops, and, wretched and hopeless, was plodding on his way, when he heard the voice of a woman singing, "Nearer My God, to Thee." He drew near a dilapidated hut and found a widow at her work singing the solemn words. "It gave me heart again," he said.

But at no time have those words ever meant so much as under the cloud of the late tragedy, when it was written: "He must have fancied the green fields

and heard the sound of running brooks and saw the purple

changing on the hill, for as he

passed he murmured, "Nearer, My God, to Thee."

Washington Post.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Steiff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Reed Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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Mississippi College.

The only Educational Institution owned and managed by the Baptist State Convention.

First Session opened in 1827—Last Session opened Sept. 12, 1901

288 STUDENTS LAST SESSION! NINE PROFESSORS!

Extensive Courses

IN

Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

Splendid Chemical Laboratory.

Prices Low:

\$100.00 Carried one Excellent Student through last Session.

\$175.00 is the Maximum Necessary Expense.

\$150.00 will give Reasonable Comforts.

Governors, State Superintendents, Congressmen, Judges, Men of Prominence in Law, Education, Medicine, Business, The Pulpit and Foreign Mission Work, have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you.

Send for Catalogue.

W. T. Lowrey, Pres.

CLINTON, HINDS COUNTY, MISSISSIPPI.

Home-Seekers' EXCURSION to

Oklahoma, Indian Territory and Texas via The CHOCTAW ROUTE at

ONE FARE PLUS \$2 FOR THE ROUND TRIP. Tickets on sale the 1st and 3rd Tuesdays in each month. Information and literature furnished upon application to

FRANK H. GRIFFITH, Trav. Pass. Agent,

Memphis, Tenn.



Authorized Capital,
\$30,000.

We desire the attendance of all ambitious men and women who want a FIRST-CLASS business education.

W. H. Watkins, a prominent member of the Jackson Bar, gives weekly lectures on Commercial Law.

WOMAN'S WORK.

Woman's Central Committee:
Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Walker,
Secretary, Meridian.

Report of the Secretary of Central Committee from October 1901 to January 1902:

ABERDEEN ASSOCIATION.

Pontotoc—Home uses \$2, Orphanage 7.10, Mississippi College 7.

BOGUE CHITTO ASSOCIATION.

McComb—Foreign missions \$5, home uses 5.85, Christmas offering 6.

CHICKASAW ASSOCIATION.

Cherry Creek—Sustentation \$2.05.

COLUMBUS ASSOCIATION.

Starkville—Mississippi College \$10, ministerial education 5.

Pleasant Hill—Orphanage \$5.03.

Armstrong Society, Columbus—Foreign missions \$8.50, home uses 3.40, Orphanage 5, Christmas offering 3.

COPIAH ASSOCIATION.

County Line—Home uses \$21, Orphanage 5.

Crystal Springs—Home missions \$5, Orphanage 15, Christmas offering 6.

Wesson—Home uses \$4, sustentation 10.40, Christmas offering 5.52.

Damascus—Home uses \$3.50, Orphanage 2.50.

CENTRAL ASSOCIATION.

Clinton—Home uses \$41.50, ministerial education 11.40, Christmas offering 9.65.

Learned—Christmas offering \$1.

CHICKASAHAY ASSOCIATION.

Forty-first Avenue Church, Meridian—Foreign missions \$8.75, home uses 11.80.

Fifteenth Avenue Church, Meridian—State missions \$1, home uses 9.25, Orphanage 26.20.

Shubuta—Christmas offering \$3.

Waynesboro—Christmas offering \$1.

GULF COAST ASSOCIATION.

Scranton—Foreign missions (Canton Home) \$25, Christmas offering 5.20.

Moss Point—Home uses \$25.55.

LEBANON ASSOCIATION.

Hattiesburg—Foreign missions (Canton Home) \$14.50, home uses 3.33.

Laurel—State missions \$10. Estabuchie—Home uses \$3.70, Orphanage 23.20.

Ellisville—Sustentation \$12, ministerial education 5.75.

MISSISSIPPI ASSOCIATION.
Gloster First Church—Foreign
Home \$10, Christmas offering 5.75, home uses 2.95, church building 10.

Mt. Olive—Foreign missions (Canton Home) \$25.

UNION ASSOCIATION.

Hermanville—Orphanage \$30.

West Judson Association—Home uses \$11.80.

Yazoo—Christmas offering \$2.

Lone Pine—Home uses \$5.

Lexington—Home uses \$9.85, Orphanage 36.

Yalobusha—Home uses \$1.

Grenada—Home missions \$8, home uses 5.35, Orphanage 20, Mississippi College 14, church building loan 5.25.

Mt. Paran—Home uses \$21.48, Orphanage 3.

Coffeeville—Home missions \$1, home uses 7.25, Orphanage 3.

TOTALS.

Christmas offering, \$66.37.

Boxes, \$677.03.

Home uses, \$310.16.

Home missions, \$71.81.

Foreign missions, \$172.15.

Orphanage, \$196.93.

State missions, \$11.00.

Sustentation, \$14.05.

Mississippi College, \$31.00.

Church building loan, \$10.00.

Grand total for all purposes, \$1,560.50.

Mrs. Wm. R. Woods,
Secretary.

BOXES REPORTED AND VALUE.

Copiah Association, \$173.25.

W. M. S., First Church, Meridian, \$125.00.

Calvary Church, Vicksburg, \$35.60.

Macón, \$55.00.

Gloster, \$52.0.

Keweenaw, \$23.95.

Lebanon Association, \$119.15.

Winona, \$37.58.

Starkville, \$55.00.

Total, \$677.03.

REPORT OF BAND WORK.

Quarter ending January 1.

Sunbeams of Blue Mountain—Foreign missions \$1, Christmas offering for China 1.30, home uses 2.50. Total 4.80.

Sunbeams of Baldwin—Home uses \$9.35. Total 9.35.

Sunbeams of Clinton—Foreign missions \$1.88, Christmas offering for China 1.95. Total 3.83.

Sunbeams of First Church of Gloster—Christmas offering for China \$5.50, Orphanage 7.50, box to frontier 2.60. Total 15.60.

Sunbeams of First Church of

Meridian—Foreign mission \$2, Christmas offering for China 5, home missions 2.95, home uses 3.45. Total 13.40.

Sunbeams of Fifteenth Avenue Church, Meridian—Foreign missions \$1, Christmas offering for China 3, Orphanage 1. Total 5. Sunbeams of Hattiesburg—Orphanage \$7.50, box to frontier 5.75. Total 13.25.

TOTALS.

Foreign missions, \$5.88.

Christmas offering for China, \$16.75.

Home missions, \$2.95.

Home uses, \$15.30.

Orphanage, \$16.

Boxes to frontier, \$8.35.

Grand total, \$65.23.

Mrs. Henry F. Broach, Jr.,
Supt. of Band Work.

Holly Springs.

Last Sunday, 26th, was a great day with us at Holly Springs, although the weather was threatening we had as usual, a large attendance, manifesting good interest.

Last November the writer accepted the call of the church for half his time. Last Sunday the church raised the pastor's salary to \$300.00, to be paid quarterly,

I am yours for Christ,
J. J. JUSTICE.

ARE YOU DEAF? ANY HEAD Noises?
ALL CASES OF DEAFNESS OR HARD HEARING ARE NOW CURABLE
by our new invention. Only those born deaf are incurable.
Head Noises Cease Immediately.

F. A. WERMAN, of BALTIMORE, SAYS:

BALTIMORE, Md., March 30, 1901.
Gentlemen:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion.

About five years ago my right ear began to sing, and this kept on getting worse, until I lost my hearing in this ear entirely.

I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the affected ear would be lost forever.

I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and today, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain very truly yours,

F. A. WERMAN, 730 S. Broadway, Baltimore, Md.
Our Treatment Does Not Interfere With Your Usual Occupation.
Examination free and You Can Cure Yourself at Home AT A NOMINAL COST.

INTERNATIONAL AURAL CLINIC, 596 La Salle Ave., Chicago, Ill.

BURPEE'S SEEDS ARE THE BEST THAT CAN BE GROWN
If you want the choicest vegetables or most beautiful flowers you should read **BURPEE'S FARM ANNUAL FOR 1902**, so well known as the "Leading American Seed Catalogue." It is mailed **FREE** to all. Better send your address TO-DAY. W. ATLEE BURPEE & CO., PHILADELPHIA.

TEMPERANCE.

BY W. H. PATTON.

Moss Point.

PETITION FOR LIQUOR LICENSE.

SERANON, Jan. 24—Today H. E. Delmas began circulating a petition in Moss Point, a dry place, for liquor license, which he expects to be granted.

The writer laboring with two churches, half the time, at each, the two churches supporting their pastor, I hope will be a lesson to some churches, that even four churches fail so far in supporting their pastor, although, I believe that nine out of every ten pastors are to blame and not the churches.

Brethren, our greatest troubles are caused from what some call dram drinkers, and the writer contends, that after a man has been taught and then drinks one dram, except prescribed by physician, then he is just as effectually drunk (spiritually) as if he had a barrel of whisky and that the churches will never be what they ought to be until they decide dram drinking is drunkenness, as in the church of Christ, and dead with it as such.

Please tell me if you agree with me on temperance, and pray for us that the Holy Spirit may direct us. The Lord hath done great things for us whereof we are glad.

I am yours for Christ,
J. J. JUSTICE.

professes to be a child of God, re-against it, childhood and wo-deerdened by the blood of Jesus, manhood out of the depths lift the "irrepressible conflict" must Master.

Take Vicksburg for instance, go on until our statesmen shall dare to assail in our halls at Washington any evil or monstrous wrong that is destructive to national warfare.—New York Tribune.

Liquor Dealers.

Liquor dealers as a class are law-breakers, and therefore morally and politically to serve as jurors or hold public office.

No man so lost to shame and moral principle as to sell intoxicating drinks, with or without a license, should receive the public confidence. One of the most alarming tendencies of the liquor-traffic is to produce a feeling of indifference in regard to crime. We read in our daily papers with scarcely a shudder a list of crimes produced through intemperance. The State, by putting into the hands of her people the power to do evil, is responsible for the evil done.

The worst evil in society is the destruction of manhood and moral virtue by slow but sure means and this can never be punished under any license system.

We might as well license the sale of obscene books and pictures and expect to keep the public minds and morals pure.

Prevention is better than cure. It is a noble work to reclaim inebriates, but we can only hope that restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5 to the Drummund Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidney.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed.

Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBHARD.

No. 1515 Jefferson St., Louisville, Ky.

Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON. 116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold.

Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

Rheumatism.

Is quickly relieved and promptly cured by Dr. Drummund's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5 to the Drummund Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

QUEEN & CRESCENT.

When traveling, do not overlook the superb service of the

Personal.

Rev. W. J. David has been called to Magnolia, Ark.

A fancy sofa pillow is no sign of a good bread maker.

It costs five times that much to "maintain" the saloons.

In the first editorial the word "passing" ought to be *pairing*.

The Baylor University English Bible School has 100 preachers in attendance.

The State B. Y. P. U. executive committee met at Winona on the evening of the 7th.

It costs \$260,000,000 annually to maintain the churches in this country—Baptist Argus.

Dr. Madison C. Peters becomes pastor in Baltimore—"to build up a new church," he says.

Russia has 1,000,000 men and women in prison, at an annual cost the government of \$7,500,000

Miss Alice, the beautiful daughter of President Roosevelt, will attend coronation of King Edward.

"Sixteen inches of space" is the maximum for spectators at the coming coronation. None but little folks need apply.

Rev. J. Benjamin Lawrence, now of Greenwood, goes on the first to take up his pastorate at Brownsville, Tenn.

Bishop Galloway will be the University preacher at the University of Chicago, for the spring quarter, delivering the convocation sermon.

Rev. W. H. H. Fancher, of French Camp, is called upon for the third time to surrender a wife to the claims of death. The sad event occurred on the 16th inst.

Rev. J. Parker White, late of Houston, Miss., has accepted a pastorate in the Delta, composed of Jonestown, Tunica and Clarksdale, with his home at the latter place.

Rev. T. A. J. Beasley and wife are passing through deep sorrow, in the loss of their little daughter Maxey. We were in this home last September, when this dear child was its light and joy. These dark days must come, but brighter ones are dawning.

The New Voice of Feb. 6th, contains good pictures of Gov. A. H. Longino and Mrs. Longino, and Bishop Chas. B. Gallopaw, who is styled "the most influential man in Mississippi politics."

Up to date there have been 235 matriculations in the Southern Baptist Theological Seminary. This does not look much like a scarcity of preachers, even though the work is hard and the pay is small.

The Chinese government had not more than gotten itself together until it gave all European Profs. in the "Imperial University" their walking papers. Dr. Martin, the president and an American, has been offered a subordinate position.

Emperor William of Germany, is so incensed at the spiritualist movement that he has forbidden all spiritualists, faith healing, Christian science falsely so called, and kindred cults to be admitted to the imperial courts.

Bro. G. L. Martin, now of Tillatoba, will move from his present field, and would like to settle in some field, dividing his time among several churches. Any group of churches needing his services can correspond with him at Tillatoba.

The Jackson Second Church is greatly strengthened by the coming of Brother and Sister Derrick, of Oakley, Sister M. E. Nelson and daughter, Mrs. Cocke, of the First Church, and Brother E. H. Green and family, of Green's Crossing. They will celebrate the first anniversary of the gathering together of their congregation first Sunday in March.

Today wins while tomorrow is slumbering.

A true friend is one who will not contradict your fish stories.

The phonograph with the Broker record is no good.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their addresses, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, influenza and blood poison.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply, salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

On Saturday night, the 1st inst., two policemen were killed, both white, and both by negroes, one in Jackson, Miss., and the other in Chester, Penn. A mob of white men was raised to lynch each manslayer, but both failed of their purpose. One in the sunny south, the other in the frigid north. We are both guilty. The negro who murdered Policeman Redmond in Jackson, committed his deed on Feb. 1, was indicted by grand jury on Feb. 3, sentenced on Wednesday 5, to hang on March 7th. This was quick work, and is to be commended on that account.

Sometime ago the Jackson College (col.) sold its property north of Jackson to Millsaps College, and purchased the Griffith property northwest of Jackson, on Bailey Avenue, as a site for new buildings for the accommodation of its work. For certain reasons the college has recently relinquished this site, having sold it to Rev. L. S. Foster. The management of the institution has not yet determined whether it will purchase another site in Jackson and erect suitable buildings for carrying forward its work or withdraw from Mississippi altogether. We express the wish that the institution shall remain in Jackson. The character of the work done is such as to commend the college to all who believe in the education and evangelization of the negroes in the south. Many people in Jackson unite in the wish that it shall remain here.

OSTEOPATHY**DR. R. L. PRICE,**

Graduate of the American School of Osteopathy, under the founder of the science; two years' experience. Graduate Louisville Medical College; Eight years' experience.

OFFICE

104 E. Capitol St. - Jackson, Miss.

Opposite Governor's Mansion.

Consultation Free.

Rev. Walker's FAMOUS Dyspepsia CURE

Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia, Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, and undermines every vital organ of the body, if not checked, and cured.

J. G. Thompson, Anclote, Fla., writes: "I suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in one month. My friends are astonished at my wonderfully quick recovery."

S. M. Hutson, Wesson, Miss.: "It wonderfully improved me. It is a great Dyspepsia Cure."

Rev. F. M. Martin, Van Wyck, S. C.: "Best Dyspepsia medicine I ever found." Mrs. R. F. Kolb, College Park, Ga.: "Instantly cured me of excruciating, acute Indigestion."

Prominent Georgia minister: "F. D. C. cured me of an awful case of Dyspepsia. My kidneys were badly effected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine." [Name given.]

A box containing about one month's treatment sent by mail, for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. Bank checks 10c extra for exchange.

TEACHER'S EXAMINATIONS MADE EASY

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BY MAIL. School open now. You stay at home and continue to teach while taking the Course. Write at once to

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Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED PIANOS and ORGANS

KNABE,
KIMBALL,
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SCHUBERT,
CABLE,
CONOVER,
KINGSBURY, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
VOCALION Church Organs,
than which there are none
better.

Write them for Catalogues with Prices and Terms.

318 E. CAPITOL ST., JACKSON, MISS.